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Of Dr. Cone's expositions the limits of this review allow only a very inadequate illustration. His study of Hebrews makes large use of the Alexandrian sources of information. Another noteworthy feature of it is the criticism of that use of the Old Testament which was made by the author of Hebrews. In the exposition of Colossians, Ephesians, and the pastoral epistles, as might be expected from Dr. Cone's position regarding their authorship, a good deal of attention is given to the relation of their teaching to that of the epistles held to be genuine. It need not be said that Dr. Cone is quite unfettered by the traditional interpretation of Scripture and the traditional theology of the church.

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The Book of Psalms. Books IV and V, Psalms XC-CL. With Introduction and Notes. By A. F. KIRKPATRICK, D.D. [Cambridge Bible Series.] New York: The Macmillan Co., 1901. Pp. cxii+300.. \$0.80.

The two preceding volumes appeared in 1894 and 1895 respectively. The introduction has been printed with each volume, but in this there is a noteworthy increase of material, new paragraphs and chapters having been added and former statements often recast. The chapters on the Psalter in the Christian church and on the literature are new. The author shows that he has kept abreast of recent discussions; yet, while he is inclined to follow modern methods, he is withheld by a native caution from fully accepting recent conclusions. He admits the post-exilic origin of the present form of the Psalter, yet holds that other psalms than the eighteenth must be attributed to David, and that there must have been a collection older than the eighth century. He considers the existence of Maccabean psalms extremely doubtful, while acknowledging that the great majority of scholars are against him. The "I" of the Psalter may, in some cases, be national, but just as often he would make its reference personal; while in psalms where both "I" and "we" occur he holds that the personal and national elements alternate; but in this he does not give due weight to the fact that in Deuteronomy "thou" and "ye" are used interchangeably of the nation.

We cannot help feeling surprise at his statement on p. lxxix that many of the messianic psalms "prefigure the sufferings of Christ even in circumstantial details," though he admits that those details are not the most important part of the type or prophecy. More reasonable

are his words on pp. lxxxiii and lxxxv, where he says "the institutions of Israel and the description of the saints of old were designed to express the divine purpose of the age as the people were able to receive it;" and, "the record of the psalmists' own sufferings helps to give some insight into the part which suffering must perform in the redemption of the world." Such statements are nearer a true messianic interpretation within the lines of historical development.

The new renderings of the commentary are often independent, and give a good insight into the meaning of the original. The introductions to individual psalms are fair summaries of recent discussions. Ps. 90 is referred to the exilic period. The antiphonal character of Ps. 91 is not sufficiently recognized, and the tautology of 91:1, of which most commentators complain, would disappear if the participial clause were translated somewhat as follows:

There is one sitting in the secret place of the Most High!
He will ever abide under the shadow of the Almighty.

For Ps. 110 the author rejects both a Maccabean date and the testimony of the title. He thinks that the original reference is probably to David or some other king, and that Jesus used it to show his opponents that even on their own interpretation of the Old Testament his claims were valid.

Taken as a whole, the book is a curious mingling of old and new critical views, with a decided leaning toward extreme conservatism. Yet the translation and exegesis are so good that we gladly welcome it to a place in a series which has maintained such a high standard of excellence.

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